



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

etymological vagaries. It is the abnormal, the monstrosity that compels our attention. Oftentimes ancient etymologies are sound; and if in such cases there was more good luck than good management, we must confess that for their benighted condition in the realm of linguistic study, on the whole they did fairly well.

PHILIPS BROOKS SCHOOL, Philadelphia.

F. H. LEE.

CAESAR, DE BELLO GALLICO 2.17.2

eorum dierum consuetudine itineris nostri exercitus perspecta.

The three genitives in this group of words are variously construed. Madvig, Sec. 288, Footnote, and Lane, 1228, take all three as limiting *consuetudine*, each in its own way; through the complex, 'the custom of those days', 'the custom of the march', 'the custom of our army', comes the final sense, 'our army's custom of marching in those days'.

Some editors take both *dierum* and *exercitus* as limiting the other genitive *itineris*; at least one editor takes *dierum* with *itineris* and *exercitus* with *consuetudine*; another editor reverses this and makes *dierum* depend upon *consuetudine* and *exercitus* upon *itineris*. About the only thing they all agree upon is that *itineris* limits *consuetudine*.

They may all justify themselves by an appeal to Caesar's usage. Undoubtedly, in B.C. 1.21.3 *ut erat superiorum dierum consuetudo*, B.G. 5.42.2 *Haec . . . superiorum annorum consuetudine ab nobis cognoverat*, B.C. 3.65.2 *ut erat superioris temporis consuetudo*, a word denoting time and made in the genitive case modifies *consuetudo*. Similar expressions modify *iter*, as in B.G. 6.25.4 *cum dierum iter LX processerit*, B.G. 6.25.1 *latitudo novem dierum iter patet*, B.C. 3.76.1.4. *Consuetudo* limited by a genitive of the person is very common. It is found with the very word which is involved here, in B.G. 6.34.6 *ut instituta ratio et consuetudo exercitus Romani postulabat*. But of the genitive of *exercitus* modifying *iter* we have no instance in Caesar unless in the passage under discussion *exercitus* is to be thus construed.

In spite of the nearer position of *itineris* I prefer to take *exercitus* with *consuetudine*, as *iter* suggests the marching column, *agmen*, a word which Caesar uses in the genitive with *iter* below in referring to the same situation, B.G. 2.17.5 *cum iter agminis nostri impediretur*; compare B.G. 2.19.1 *ratio ordoque agminis*; 7.40.4 *agmen Haeduum conspicatus . . . iter eorum moratur*. If *exercitus* belongs to *consuetudine*, the proximity of *itineris* need not disturb this relationship, inasmuch as *iter* would not normally be associated in thought with *exercitus*. On the other hand no such reason exists for refusing to join *dierum* with the nearest noun. So it seems to me that the weight of probability is in favor of making all these genitives depend directly upon *con-*

suetudine; but we shall never know what Caesar intended, and perhaps, after all, as one editor suggests, this is an instance of careless writing on the part of Caesar; if so, any interpretation will do¹.

CARLETON COLLEGE, Northfield, Minn.

A. L. KEITH.

CLASSICAL ARTICLES IN NON-CLASSICAL PERIODICALS

- Advertising and Selling—March, Advertising among the Romans, E. T. Sage.
- American Historical Review—April, (W. Leaf, Troy): (F. Sagot, La Bretagne Romaine).
- Athenaeum—Nov. 29, (Notices of New Books: R. Hichens, The Near East; A. Kuhn, Roma, Ancient, Subterranean, and Modern Rome, Part I; A. Trevor-Battye, Camping in Crete; R. K. Davis, Translations from Catullus; E. R. Barker, Rome of the Pilgrims and Martyrs; Hermathena, No. 39; Lane Cooper, Aristotle on the Art of Poetry; A. S. Way, Homer).
- Bibelot (Portland, Maine)—Dec., A Brief Discourse on Urne-Burial, Chapter V, Sir Thomas Browne.
- British Weekly—Dec. 6, (J. G. Frazer, The Golden Bough; Part VI, The Scapegoat).
- English Historical Review—Oct., Reid, The Municipalities of the Roman Empire (H. Stuart Jones); (Burkitt, Euphemia and the Goth); (F. Ehrle and P. Liebaert, Specimina Codicum Latinorum); (Beés, Ekthesis palaiographikón kai technikón ereunón en tais monaistíon Meteorón); (Nachmanson, Historische Attische Inschriften); (Bacci Venuti, Dalla grande Persecuzione alle Vittorie del Cristianesimo); (Schwartz, Kaiser Constantin und die christliche Kirche); (Humphrey, Politics and Religion in the Days of Augustine).
- Illustration (Paris)—May 17, La Villa d'Horace, Robert Vaucher (ill.); Nov. 15, Le Pont du Gard (ill.).
- Johns Hopkins University Studies—Series 31, No. 4, The Quinquennales, R. V. D. Magoffin.
- Journal of Biblical Literature—Sept., The Latin Prologues of John, B. W. Bacon.
- Journal of English and German Philology—Oct., Thomas Heywood's Debt to Plautus, A. H. Gilbert: The Classical Rule of Law in English Criticism, J. Routh (has a slight primary interest for classicists).
- Living Church (Milwaukee)—Dec. 20, Pompeii and its Environs: A Study, J. H. VanBuren. (ill.).
- Modern Language Notes—Nov., The Story of Troy in Orderic Vital, F. M. Warren; Dec., Notes on the Eclogues of Baptista Mantuanus, W. P. Mustard.
- Modern Philology—Oct., The Source of Ralph Roister Doister, J. Hinton: Notes on Human Automata, W. W. Hyde.
- Nation—Nov. 20, (Anne C. E. Allinson, Roads from Rome); Nov. 27, Charles Francis Adams at Oxford, William Osler (Latin speech of presentation for the degree of Litt.D.): Textual Criticism of the New Testament (H. A. Sanders, The Washington Manuscript of the Four Gospels; Alexander Souter, The Text and Canon of the New Testament); (Notes—Petronius and Seneca's Apocolocyntosis, Loeb Classical Library, Translated by M. Heseltine and W. H. D. Rouse; Roman Farm Management, Cato and Varro Done into English by A. Virginia Farmer); (Art—H. H. Powers, The Message of Greek Art); Dec. 11, (Notes—M. M. Kirkman, History of Alexander the Great); (Art—Discovery near Baths of Caracalla, Rome, by Prof. Ferri: Excavations on Palatine by Prof. Boni).
- Open Court—Nov., The Mother Goddess, Paul Carus.
- Openlook—Dec. 13, (Anne C. E. Allinson, Roads from Rome).
- Records of the Past—Aug., A Walk through Ostia, J. G. Winter.
- Romanic Review—Sept., Cogitare in Gallo-Roman, E. H. Tuttle.
- Revue de Métaphysique et de Morale—Nov., (O. Kraus, Platons Hippias Minor; O. Apelt, Platons Dialog Phaidon).

¹ If we join *consuetudine itineris* very closely together, in the sense of *consuetudine itineris faciendi*, 'marching-custom', 'march-custom', and regard the other two genitives as modifying this complex, we may accept Professor Keith's view, and find nothing particularly disturbing in the passage. We should then have in reality but two genitives modifying a complex (itself involving a genitive, to be sure), and we should have one of these genitives on each side of the modified complex. Repeatedly, where two genitives modify a noun, or, as in Greek, two identical datives are to be taken with one verb (cf. e.g. Iliad 1.24), the genitives straddle the noun and the datives straddle the verb.